

Contributions

"\$500 REWARD"

D. C. MOOMAW

The above notice of a very generous proffered reward appeared in a Christian Baptist paper of recent date and was conditioned on the finding of the "chapter and verse in the apostolic writings wherein the practice of washing the saints' feet was taught." Without any purpose to compete for such a healthy stimulant to scriptural research I will present a few testimonies that I think will convince the candid student of God's word that the apostles both taught and practiced it. Those who are seeking sectarian advantage will not see it because it is not visible under such circumstances. In the first place the command of Christ in John 13 was explicit to the eleven apostles to practice it. The penalty for refusal, as in the case of Simon Peter, was the loss of heaven. There can be no plausible contradiction of the proposition.

Later on the mountain in Galilee, Matt. 28:16, those eleven men met the Savior the same hour of his ascension and the last interview transpired between those twelve most illustrious immortals and in that interview our Lord issued his final charge, "to teach all nations to observe all things whatsoever I have commanded you." These were his last words and, of course, their impression on the minds and hearts of those men never could be effaced. A few days afterward the promised Holy Ghost came upon them and immediately they began to carry out the last command to preach and teach and practice the gospel the Lord had committed to them. The question of the teaching and observance of the command of John 13 turns entirely on the loyalty and faithfulness of those eleven men. It only needs for me to say there has never lived eleven men more loyal and faithful than they were. Men who die for their convictions are loyal, and each and every one of them sealed his faith with a martyr's blood.

They who say they did not teach and practice it traduce the character of the chosen men whom our Lord honored with the most important commission ever laid on any human creature. Such a character is only personified in such men as he who betrayed the Lord with a kiss. It would be simple, rash, damnable treason. In this argument I do not produce the "chapter and verse" for which the advertised reward calls, but I find the holy service of the hated washing in the whole texture, and throughout the warp and woof of the plan of salvation, in the lines and between the lines, in every lineament of the character of the illustrious chosen, and herein is our

BRETHREN EVANGELIST

contention fully and completely vindicated.

The 12th apostle, Paul of Tarsus, was not with the eleven in the historic upper room when the precept and example was given, neither was he in the mountain in Galilee to hear the final command, but he was chosen after our Lord had ascended to heaven, and, by special revelation he received a full and complete knowledge of the gospel. It was absolutely essential to the unity of the plan of salvation and apostolic harmony that the revelation given to Paul and the oral instructions given by our Lord to the other apostles should concur in every minute particular, and a careful reading of the Epistles and Acts shows perfect concurrence. It would be essential to a perfect concurrence that mention should have been made in that revelation to the subject of John 13. Was there specific reference made thereto? Read the 1st letter to Timothy. St. Paul founded the church at Ephesus over which he ordained Timothy to serve in the office of bishop. There is no evidence that any of the other apostles were ever at Ephesus. All the knowledge the Ephesians received of the gospel was thro the preaching of the 12th apostle. Did he teach the washing of the saints' feet? Read 5:10. If he had not taught that, what sense would there have been in imposing such a condition on those women? What honesty in requiring such a service as an antecedent to special favor if he had not previously taught it? Can any disbeliever in John 13 give a plausible answer to these questions?

There is no possible ground for denial of our contention that the apostles taught and practiced it and 5:10 of First Timothy is the "chapter and verse" that forms the keystone to the impregnable arch and the gates of hell cannot prevail against it. On one occasion, after a discourse on the subject, a man came to me and said, "We do not disbelieve in the washing of the saints' feet but we hold that it is a household duty and not a church ordinance." Replying thereto, I affirmed that it was instituted in immediate connection with the most solemn church ordinances, apart from social or household connection, and the participants were church members only, in a place and at a time set apart for divine worship. In all the history of the travels and associations of Christ and the apostles with the numerous households to which special reference is made there is no mention of such a washing service and that, while household duties and good works were to be performed in behalf of everybody, this service was for the saints exclusively, and consequently possessed none but religious characteristics. Again I affirmed that those who maintained the doctrine that it was a household duty did not observe it at all,

hence their contention was not sincere and hence unworthy of notice.

Now dear reader, let us beg you to be honest with God and your soul and act in this matter in the light of the last judgment when, as our Lord says, we shall be judged by the words he spake. You shall be judged by the 13th chapter of John and that chapter teaches the washing of the saints' feet.

FAITH

J. F. KOONTZ

Faith is one of the fundamental principles of the Christian religion; one of the three grandest graces God ever gave to man. Much has been said concerning it, as to its meaning, its position in the plan of salvation, and what can be, and is, and will be accomplished through it.

Paul says faith is the substance of things hoped for, the evidence of things not seen. Heb. 11:1.

The Greek word translated faith comes from a Greek verb which means to persuade, hence the nature of faith is a persuasion and assent of the mind, arising from testimony or evidence.

Why do we believe in, or have faith in God? Is it absolutely the outcome of an innate principle in man? I would say no. Faith in God is due to the, I might say, innumerable evidences and testimonies that He is God and that He is just what He professed to do and be. Hence our minds have been persuaded to have faith in God, Christ, and the Bible, etc. by the convincing evidences and testimonies they have given us.

Faith also is credit given to a declaration or promise, on the authority of the person who made it, whether it be directly expressed or only implied.

I have heard the following adage ever since I was a boy, viz. "Never believe anything you hear and only half you see." At that rate a man would not be deceived.

Let me contrast a little. I will bring before our minds first, a man whom we know to be honest, never caught him in a falsehood, and he is strictly an upright man. Second, another man who handles the truth carelessly, talks a great deal, has been known to misrepresent the truth, not even up to the standard of morality. To the first we will give credit to what he says and believe it, but to the second very little credit will be given. It will likely enter one ear and pass out the other. So far as the faith or credit in a declaration or promise is concerned, it all depends on the character of the one who made it. Now for a few illustrations along this line: When our Lord said to the nobleman of Capernaum, "Thy son liveth," the man believed the word that Jesus had spoken, and went his way, confident that he would find his son alive and well John 4:50. When Christ said to the